

The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

ESTABLISHED 1844.

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All communications, whether for publication or pertaining to matters of business, should be sent to the Editor, J. O. Atkinson, Elon College, N. C.

EDITORIAL COMMENT.

Thanksgiving and The Saloon. Since Thanksgiving Day three weeks ago, and for weeks before that Day, we have not seen anywhere a word or a suggestion of gratitude, praise or thanks-giving from any town, city, community or State that the saloon was still in the midst and doing business. On the other hand we have noted that unnumbered throngs have thanked God and taken courage that the saloon had been driven out.

Somehow people do not seem to thank God, or to thank anybody for the open saloon. We do not usually thank for that which brings tears and sorrow and grief and pain and poverty. But the land sings with gratitude this year that the saloon is being fought to death, and that liquor dealers are being driven to better occupation. As a sample of gratitude we catch this one paragraph from the Thanksgiving Proclamation of Governor Hoch of Kansas, which State is leading in wiping out saloons and in achieving the beneficent results that accrue therefrom:

"The beneficent effect of our wise public policies is attested by the logic of results. One third of our counties are without prisoners in their jails or paupers in their poorhouses; one half of our counties contributed no convicts to our prison population the last year, and one half of our prison inmates never lived in Kansas long enough to gain a residence here. Our educational institutions were never so flourishing, our churches never so strong, nor the spiritual outlook more hopeful. The saloon has been practically banished from our State and its baneful influence almost entirely eliminated. All these things should touch the chords of our better natures and make them vibrate with the reverent sentiment, 'Praise God from whom all blessings flow.'"

Have you read anywhere a Governor's message like that from a saloon-ridden State? Hardly. And you never will.

The saloon is a source of eternal woe: never a cause of gratitude to any people.

The President on Sport. After athletic contests between some boys near Washington the other day, President Roosevelt said to the fellows:

"Play hard, do your level best to win, but scorn to be guilty of bad practices.

"Play hard when you play, but when you work don't play.

"Get all you can out of sport, but do not neglect your studies.

"Don't make the mistake of thinking sports are the serious thing in life. It is fine to be known as a football hero, but a poor thing if, when you are forty years of age, the only claim you can make is that you have been a football hero. When the serious things of life come, go at those things just as hard and with as much enthusiasm as you do these sports."

And therein our many sided President spoke a parable or so. If boys would carry into their sports the memory of these words, then much would be forgiven and forgotten. Play is joyous, wholesome, healthful and helpful when properly indulged, and used as a means to an end. But, and here is the pith, "Play hard when you play, but when you work don't play."

A Genius in the East. A strange and checkered career indeed, was that of the Dowager Empress of China whose death the papers told about in November. Her name was unpronounceable, Tzu-Hsi, but her character was something to reckon with. She was the real ruler of China, completely dominating and overshadowing her weak and vacillating nephew, Emperor Kuang-hsu. Sixty years ago this woman who for nearly a half century ruled over one fourth of the human race, was a slave. She was sold into slavery by a father fallen into poverty. The man who bought her loved her and gave her a good education. When, as the custom is in China, certain girls were summoned to the palace by proclamation, that the emperor might choose wives, Tzu-hsi was fitted for the trial, and was chosen as one of the secondary wives. Coming

thus into the palace she won first the emperor's mother, then the emperor himself and soon dominated the court. That was fifty years ago, but till the day of her death she was supreme ruler, not only in the palace, but throughout the great empire of China. She was a politician second to none in our time and equal to any from Cleopatra to Catherine the Great, and is destined to go down in history as an unsurpassed genius, but a wicked and unscrupulous woman. That a woman can go from slavery to a throne and rule there with undisputed power for half century shows that truth is still stranger than fiction.

"Move On." There must be poor consolation for the liquor dealers in these regions now-a-days. On or before January 1st they must shut up shop or move out of North Carolina. Many we hear are fixing to move over into Virginia. There is poor consolation in that we should think. Lynchburg, Virginia's richest and most progressive city, has just voted out saloons. Danville, her great tobacco town, had already done so. Roanoke is preparing to vote at an early date: so are South Boston, Houston, Suffolk, and possibly others. And then, beyond all this, Virginia's Court of Appeals has handed down a decision which relieves express companies from carrying liquor into dry territory. And yet farther, the people of Virginia generally are becoming roused on the temperance topic and it begins to look like a tidal wave of anti-saloon sentiment is gathering to sweep over that good commonwealth. So there you are. About the only hope of the saloon man is for him to put his grog shop on wheels and prepare to "move on." Why not? Tramps and hobos who produce nothing, but live on society and consume what others produce are politely told to "move on." Let the saloons "move on." They live on society and destroy in the very worst and vilest manner.

—About 30 saloons a day, an average of 200 a week is the way the people of the United States have been closing the saloons in 1903.

FROM THE FIELD.

NORFOLK LETTER.

Dr. T. E. Baird returned Saturday from Philadelphia where he has been for treatment for some weeks. He is not entirely well, but very much improved. He leaves in a few days for a stay of some time in the country, to further recuperate. His many friends are praying for a complete restoration to health.

Congregations continue to grow at the Third church and to listen with pleasure and profit to the preaching of the pastor, Bro. Thompson. We had last Sunday the largest congregation at a regular service.

Having been for several months without a pastor, the church had not, until recently elected any deacons. At a recent conference T. J. Lawrence and the writer, both of whom had served in the office at the Temple, were elected to serve the Third church.

The church held its first communion service Sunday morning.

Bro. Ryan has been indisposed for several days but was able to do his work Sunday, and marry a couple. He seems to be very much in demand for that purpose. Bro. H. H. Butler had better take notice and look to his spurs or Bro. Ryan will take the banner this year. Bro. Ryan reports a good day with a larger number at both Sunday-school and preaching service than usual.

Rev. J. O. Cox is proving a popular and working pastor at South Norfolk church. I note the Virginia Pilot has this to say: "Rev. J. O. Cox, pastor of the South Norfolk Christian church, will use these subjects today: at 11 a. m., 'Christian Life and Fellowship.' The December Missionary meeting will be held at 7:30 p. m., and the pastor will use for his subject on this occasion, 'My Part in the World's Salvation.' Mrs. B. H. Huffington will render a vocal solo, and Miss Rena Humphries and Miss Pearl Handbury will sing a duett.

The above are only a few numbers of an excellent program that will be rendered."

Rev. J. W. Harrell of the Portsmouth church and Rev. M. L. Bryant of the Main St. church, Norfolk, exchanged pulpits Sunday morning.

Bro. Harrell is a specially busy man these days. Besides being pastor of two churches is making an active canvas for funds for the Portsmouth work, and by the way, if you should hear some unusual noise approaching don't get scared and think the Wright brothers are making

you a visit in their air ship. It is more likely to be Bro. Harrell in his new automobile come to solicit your help for the Portsmouth work. And if you have not done what you feel you can for that purpose, he is likely to get you on his list before he leaves. He is setting a lively pace for our ministers.

At the evening service at the Third church Bro. Thompson and his wife and daughter Ruth united with the church here. Also sister McGee who comes to us from the church at Portsmouth. I think this is as it should be. I believe every minister and his family who is stationed at a place in charge of a work, should have their membership there. I think the pastor can more consistently urge others to transfer their membership when they are not guilty of neglect themselves.

At the Temple at night Bro. Bryan preached a strong sermon to a large congregation and received one new member on profession of faith.

J. W. Manning.

Dec. 7.

(Delayed in reaching us in time for last issue.—Ed.)

Newport News Letter.

One of the most interesting, and significant occasions that this city has had since I have lived here was the Educational Conference of last week, under the auspices of the Public School system and regime of Va. Teachers, Trustees, Principals, and Superintendents all held conferences at various places in the city, with a few general meetings. Something over fifteen hundred delegates were in attendance during the session of three days. Among the speakers were representatives from several colleges and universities. An educational wave sweeps over our country, and simultaneously with it a great tidal temperance wave. At the leadership of these two mighty movements are some of the strongest, brightest and most loyal citizens and Christians of the age. During the Educational Conference here last week homes and churches of the city were thrown open to the distinguished guests, and our townsfolk took the keenest interest in the work. Almost every possible phase of public school education was discussed. This city might well count it a privilege to welcome such a host to our gates.

* * *

There are various pits into which men fall, and there are many methods used by which to get out. David's way, which seems to have been a very scriptural and successful one, was by "Waiting on the Lord." Then he exhorts his people to do the same. "Wait

on the Lord, * * * wait, I say, on the Lord." Ps. 27:14. He seems to attribute his deliverance and restoration to this waiting. Again he said; "I waited patiently for the Lord and He inclined unto me and heard my cry. He brought me up out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my going." That was an awful pit into which he fell. Terrible was his backsliding! Terrible the mistake which he made; deep was the pit into which he fell! How did he get out? Not by climbing. He did not work himself out. No friend pulled him out. He just waited on the Lord. Organization and machinery in the church are good, and in a way essential but however worked, and efficient in themselves, they can not lift a poor fellow out of sin. The church that reaches most souls is the church that most earnestly and constantly "Waits on the Lord." I fear many are looking to works to save them. It is possible to discharge every possible duty of a mechanical sort known to church enterprises without finding relief for a guilty conscience and marred soul.

Isaiah declares that they that wait upon the Lord shall renew their strength, so that we are not only lifted out of pits of sin and backsliding by this waiting, but also the Christian gets renewed strength. There is no other source. When the power and blessing came at Pentecost the church was in this attitude of waiting according to the Command given by the Master before He left them.

Murdock W. Butler.

Dec. 3, 1908.

Henderson Letter.

Several months ago I promised through The Sun, for the benefit of all interested in our church here, and especially those who have contributed, that I would give a statement of the cost of building, indebtedness, etc.

Previously reported amount in building, \$1782.07

Uncollected pledges, \$543.00

Received since:

W. W. Finch	\$10.00
Lula Ayseue	5.00
Dena Ayseue	5.00
Ida Ayseue	5.00
C. D. Harton	10.00
C. E. Newman	10.00
Friends	5.00
D. Y. Cooper	25.00
D. L. Parker	8.00
J. S. Poythress	2.50
W. A. Newman (work)	40.00
Willie Stevens (work)	3.00
Mr. Taylor (work)	3.00
D. I. Langston (1 window)	27.00

Misses Ayscue (1 window)	27.00
Fuller and Wesley Coghill (1 window)	38.00
Allie Hayes	5.00
Effie Harton	2.50
J. Beal Johnson	10.00
W. Z. Atkinson	10.00
W. C. Wicker	10.00
W. G. Clements	10.00
J. E. Rowland	5.00
A. P. Barhee	5.00
J. W. Patton	5.00
Elsie Atkinson	10.00
J. O. Atkinson	5.00
E. J. Wells	5.00
W. T. Young	5.00
C. H. Rowland	5.00
W. J. Ballentine	5.00
J. M. Judd	5.00
J. P. Avent	5.00
Basket collection at Conf	20.00
Mrs. W. Z. Atkinson	5.00
Total since last report	358.00
Total to date collected on hldg.	2146.07
Unpaid pledges	310.00
Cost of building	3300.00
Value of lot and building ..	4300.00
Mortgage on property	1450.00
Value of property above mortgages	2850.00

In behalf of the church I wish to thank all who by their contributions and in other ways have helped in the work here. The building is now completed except the tower. We have temporary seats. There are some pledges due now and others in January, next. I kindly ask all to pay who can.

C. E. Newman.

Dec. 8, 1908.

Boston Breezes.

Our Boston Breezes are freshening up a little just now, and it may be before next June we shall have frost.

Of twenty-one cities voting on the question of license yesterday, thirteen voted dry. That's a day breeze, for which we feel thankful. . . . Our little old church here is digging away, and trying to render a little helpful service occasionally, even to the little folks of the Christian Orphanage at Elon College, N. C. Of course a little struggling band of about fifteen active members may not be expected to do great things, but they have shown their desires to be in the right direction. The offering, amounting to \$6.50 was not the best of it, though that helps some now. The encouraging thing about it is the interest which is being manifested in this good institution. May I be allowed to suggest that a fine way of inaugurating the new year's visits of the Sun would be to show us the Orphanage family. Could they not be so grouped as to give us a fairly good cut, so as to show the read-

ers each face and let us get acquainted with our cousins? . . . Good things are being reported from Norfolk I notice. Let the good work proceed. The time should not be far off now for breaking ground for that beautiful temple of worship in Portsmouth, which we are all so anxious to see completed. Brother Harrell and his co-workers have wrought faithfully and well, and now what an inspiration it will prove to them, giving new impetus to their work, when the brethren shall rise up in various parts of the South—and perchance the North as well—and say "this house must be built." At the rate the work has been moving in that section for the past few years, it cannot be long until new church enterprises of the Christians must be undertaken in Greater Norfolk, and how important these older ones be firmly established where they can render their share of aid to the younger and weaker. This Portsmouth would soon be able to do, once this building problem is out of the way. But really this seems like a South wind, rather than a Boston Breeze, and my boy will grow impatient at the prospect of thawing ice.

P. S. Sailer

Boston, Mass., Dec. 9, 1908.

WAVERLY, VA. ADULT BIBLE CLASS.

The community at large of Waverly have every reason to feel deeply indebted to Rev. H. E. Rountree, Pastor of the Waverly Christian Church, who, by his untiring effort and energy in all phases of church work, has completed the organization, on Sunday last, Nov. 15, of the "Acorn" Adult Class, of the Christian Church of Waverly, Va., beginning with a membership of seventeen.

With the completion of this work, the Rev. Mr. Rountree was wisely chosen as leader of this flock, together with the following officers: J. E. Moss, President and assistant teacher; B. E. Livesay, Vice-President; R. W. Arnold, Jr., Sec.; J. F. Baird, Ass't. Sec.; W. T. Daniel, Treasury; and A. T. Rountree, Ass't. Treasurer.

After the adjournment of the second meeting of this body, there prevailed a feeling of satisfaction among the members which surely means that the attitude of the class towards the Church and the public generally of Waverly, is assured. The class is now in a most flourishing condition, with an enrollment of about thirty members; and it is hoped by those in authority that, by the first day of March, 1909, the enrollment will have grown to at least one hundred members.

There is a great opportunity here for this general work; the Church has just

been remodded and has an enrollment in its Sunday-school of about two-hundred and thirty members, with an excellent attendance.

It is the purpose of the class to affiliate with the International Sunday School Association (which body is doing a great work along this general line), and from which Association our charter has already been secured.

R. W. Arnold, Jr., Secy.

THE CHRISTIAN MISSIONARY ASSOCIATION.

The C. M. A. met at Spring Hill, near Wakefield, Va., Tuesday, Dec. 8th, and adjourned on Wednesday. In keeping with a resolution adopted at the last session of the Southern Christian Convention, the Association was reorganized as a Conference body. It is now the C. M. A. of the Eastern Va. Christian Conference. The total amount of money raised at this session was \$1,010. The session was not largely attended, but there was much enthusiasm in the proceedings, and the outlook is good for an increase in the efficiency of the work. The future purpose of the Association, as expressed in the Constitution is to establish new churches within the bounds of the Eastern Va. Conference or contiguous thereto; to assist worthy points in other Conferences upon the approval of said Conference, and to co-operate with the E. Va. Conference in the establishment of important Mission points upon the approval of said Conference. This is a radical change in the past policy of the Association, but it seemed to be the wisest for the present, at least. The next session will be held at Berkley, and will be limited to one day and night. The time of meeting remains unchanged. The entertainment by the people of Spring Hill church was kind and hospitable. We look to the future with increased hope that this great work for Missions may be greatly increased and largely multiplied.

I. W. Johnson Miss. Sec.

Suffolk, Va., Dec. 1908.

—Mr. Moses H. Cone, one of the South's most successful and enterprising business men died in a Baltimore hospital Dec. 8, whither he had gone from Greensboro for treatment. Mr. Cone was connected with the Cone Export House of Greensboro and had an interest in the Proximity and Revolution cotton mills of Greensboro, mills which employ more operatives than any other like mills in the country. Mr. Cone was a philanthropist, as well as a capitalist, and was much beloved among employees for his benevolences and great generosity.

NOTES AND PERSONALS.

— The Annual will be ready about January 1. Price 20 cts. Contains full proceeding of last session of the Southern Convention, also of all our Southern conferences, also directory of all our Sunday-schools, churches and ministers.

—Peloubet's Select Notes on the Sunday School Lesson for 1909, the best ever, on sale at The Christian Sun office at \$1.00. We pay postage. Nearly two dozen teachers sent their orders last week. Let others who wish the book place their orders at once.

—Your Sunday-school cannot begin the new year better than by organizing a teacher training class to study during 1909 "Preparing The Teacher to Teach." The book contains 232 pages of just such things as every Sunday-school teacher should know. The price is 60 cts. per copy by mail, 50 cts. per copy when purchased for a Sunday-school class.

—With due respect to all other contributors any Sun reader who passes over "Fidelity The Proof of Sincerity" by our venerable and beloved brother, Rev. D. E. Millard, D. D., and "A New Time View of The Old Time Religion," by Rev. James W. Lee, D. D., will certainly miss the richest and the best this week's paper has to offer. These are all cream of richest variety. Read and be edified.

—Rev. W. T. Herndon has recently held a series of successful meetings with Beulah Christian church, Wake Co., N. C. There were eight or more conversions and four accessions to the church. Dr. Herndon is to serve this church as pastor the coming year, having visited the church and found it without pastor.

—We recommend to our literary friends and book lovers, The Book News Monthly, published by John Wanamaker, Philadelphia, Norma Bright Carson, being the editor. It is a handsome magazine, printed with elegant type and taste, and carries all the information desired about the latest books and literary ventures and peoples. The magazine is \$1.00 a year, monthly. The December number is one of the very handsomest magazines coming to our table. We regard it as worthy and reliable. It is very readable and increases one's taste, as it does one's knowledge, for books.

—The brethren are getting busy, a better day dawns and several pastors are pleasingly remembered. Look at the list this week. Rev. C. E. Newman, Henderson, N. C., magnanimously pounded; Rev. C. C. Jones, Wakefield, Va., most liberally remembered; Rev. C. C. Peel, Elon College, confined to his room

many days from illness, graciously visited during the time by his generous and always thoughtful Berea people. (By the way there seems to be something benevolent about a church with the name Berea. Never saw a church of that name that was close, cold hearted or ungenerous. There is evidently something in a name. We have several Bereas and they are all great in benevolence and gracious beyond measure to their pastors.) I had started to speak of the good "poundings." They are fine, brethren, and we can almost see the preacher that has not been pounded going to his front door with double quick pace, when there is an alarm, having within him a certain degree of hope and expectancy that—oh! perish the thought! What preacher ever dreamed of being pounded one half-hour before the fateful-moment arrived?

This from The Christian Missionary of our Teacher Training book:

"Edited by W. A. Harper, W. P. Lawrence, W. C. Wicker, Committee on Teacher Training of the Southern Christian Convention. Published by the Southern Christian Publishing Board, Rev. J. O. Atkinson, Publishing Agent, Elon College, N. C. Paper cover, 236 pages 16mo. 60 cents net.

This volume is fresh from the press, issued in excellent form and taste. In general the matter is well presented. Although we expect that in subsequent editions some chapters will be improved by re-writing. In ten chapters the following subjects are dealt with: the teacher, the pupil, the history and organization of the Sunday-school, the institutional Sunday-school, the Book, Biblical history, Church history, Biblical geography, Biblical antiquities, the principles of the Christian Church. We are especially pleased to see the introduction of Church history into a teacher training book. For our own denomination the chapter on the principles of the Christians is valuable.

This work is thoroughly up-to-date and a harbinger of better things for the future. No volume recently issued by our people has given us so much encouragement as this. We note also that it is proposed to follow this book by others calculated for the same general purpose. We can recommend 'Preparing the Teacher' to all our readers and everybody in search of training for Sunday-school work."

—Dr. J. E. Rawls and bride of Suffolk, Va. have been touring Cuba and are now in Southern Florida. There has been wonderful development in "Republica De Cuba" since Uncle Sam took a

hand there a few years since and thousands of Americans find it delightful to visit and some profitable to invest and live there. Dr. Rawls does not think he can exchange Suffolk for Havana, however.

—Rev. Warren H. Denison, Pastor, has issued a Manual of the First Christian Church, Huntington, Indiana, for the year ending September 30, 1908. The Manual reveals that Pastor Denison has done a successful year's work and that his people have responded to his labors in their behalf. Bro. Denison's message, and report, to his church, is so broad and seasonable that it ceases to be personal or local, and becomes universal in nature and in application. Every true pastor sends this message to his people in Bro. Denison's well chosen words:

"I urge upon all the church membership the following two mottoes for the ensuing year: (a) That each member live a better Christian life personally than ever before; (b) that every member from the oldest to the youngest be a subscriber to the church expenses.

As we begin our new year your pastor feels more than ever the need of your constant prayers. A church of prayer will be a church of power. That is the first and vital thing. I urge upon you the importance of personal and family praying. The mid-week prayer meeting is a most vital service and no member can afford to miss it.

It has been my one desire and purpose to put my strength and prayers, thought and energy, money and vitality into the church, to put its interests, as they have been Christ's, first and above any and all personal interests or pleasures.

I ask the presence and regular attendance of all the membership upon the regular church services. You need to be present and your pastor has a right to your presence as well.

The Bible is our only creed. Let us obey its teachings, follow its directions, live its spirit daily. Follow it in your personal lives, in your business life, in your home; follow it in your church life, in your church finance, in your church social life.

Do not forget to keep your pastor informed of any sickness in the congregation, of any new families in the community, of anything that he may do to show himself a true friend and pastor. If you change your residence do not fail to notify him at once.

May I have your loving sympathy, your personal co-operation, your willing service in the church, that we may so work and live that we may have our Master's approval?"

FIDELITY THE PROOF OF SINCERITY.

By Rev. D. E. Millard.

It is a sad fact that, from the inactivity and apparent indifference of the larger number of church members, as we see them to-day, there is just ground for the charge of insincerity so often made by the opposers of Christianity against its friends and advocates. Not that it is fair to make the charge against the church, as a whole—for, were it not for the living, faithful, members to be found in every well-organized body of Christians, there would be no church in existence. But alas! there are by far too many who profess Christianity and who have their names on the church records, who seem to have no time for religious service, but such as they take by mere impulse and inclination. There can be but one result from pursuing this course. Sooner or later they will fall away from all times and duties.

I do not hesitate to say—that we have really never any great sincerity where we do not sometimes cross our inclinations, by the solutary compulsion of prescribed services. A scholar has no true idea of scholarship, till he becomes able to bury himself in study for the pure love of study. But no scholar ever comes to that, who does not put on the harness of work, and set himself to the fixed routine of the class or the school. A merchant is never deep enough in his business to have any title to success, or any chance of it, who does not proceed by system, and when he feels disinclination, does not use compulsion enough to hold himself to his engagements. And if a man will not have any fixed times in religion it will fare with him as it does with the other men, who are always about to do some special work, but never find the time for executing their intentions.

While it is true that God has no pleasure in any mere formalities or observances we can offer him; while He looks with favor on no tribute which is not of the heart's freedom—unless it be that He lovingly draws nigh to them that are sighing for the want of such a gift, and while inspiration—a service of freedom and gladness—only is His delight, yet in order to this, there must be subjection to this rule. Systematic care, a prescribed obedience to duty patiently accepted.

If one claiming to be a Christian shuns the necessary forms of religious service, having no times of prayer, observing with his brethren no appointments of prayer, praying in his family only now and then, or perhaps never, because he may not always be inclined to, it will

not be difficult to determine why he does not “grow in grace,” and why his light will be darkness. As no pains are taken for Christ, no sacrifices made, no fidelity observed, there is no chance for growth.

Reader, how is it with you? Do you have your times of prayer, and keep them, cost what they may, or are you governed by the rule of inclination or convenience? Do you lag in all Christian work, and contrive to think you are waiting for God to give you appetite and desire to do the work you are neglecting? Such waiting will be long before it wins.

Oh, it's a greater thing than some imagine, to stand fast in the system of a faithful life. Much of the benefit we get in holy times and seasons, lies in the fact that for Christ's sake we keep them. One cannot be too rigid in this matter. Prove your fidelity by your devotion to duty, your consecration to Christian service, and it will be strange if you do not stand fast even though you stand alone. For, says Phillips Brooks, “When a man has devoted himself to the service of God and his fellow-man, immediately he is thrown back upon his own nature, and he sees now that he must be the brave, strong, faithful man, because it is impossible for him to do his duty and to render his service, except it is rendered out of a heart that is full of faithfulness, that is brave and true.”

Portland, Mich.

IN HIS SPIRIT.

The secret of power in the Christian life is found in the Spirit of Christ. He conquered by the consciousness of his fellowship with God, His sympathy with man, and His communion with both. There is no trial, temptation, sorrow, or affliction that may come to us in this life, which we shall not be enabled to overcome if we will meet and bear it in the submission and loving spirit of Jesus Christ. When his enemies accused him falsely, and pressed a crown of thorns upon his innocent brow, He opened not his mouth. He came like a lamb, dumb before his shearers. A true, loving Christ-like character is a more powerful evidence of innocence than can be overcome by all the vituperation, calumny, and spleen of deceptive, malicious enemies that would filch from us our good name. The spirit of Jesus Christ will conquer and win the victory over all difficulties, troubles, and afflictions that confront us in the pathway of Christian duty.

Not only so, but His spirit will make us strong for service in pulpit or pew.

We should live so close to Christ that we may be clothed with his power, filled with his spirit, sustained by his grace so that we shall fear no man, but declare the gospel fearlessly, boldly, bravely in his name and in his spirit. That preacher who ponders to the popular sentiment, plays to the galleries and seeks simply to please man, can never win the world to Christ. This is an age in which we need a positive gospel, emphasized by a spiritual personality, inspired by the spirit of Christ. People may love to speculate about philosophy and science, but they want the doctrine of salvation, the religion of life and spirit, preached with no uncertain sound. The hungry soul wants to feel the authority of a Christ-filled life back of the sermon. To have power with men and God, the preacher must not depend on human learning though this is necessary, nor upon logic, rhetoric or literary style, though they are helpful; but upon a pure, pious consecrated Christian life, spiritual character, with a burning passion for the salvation of souls. He must feel the same impelling, compelling spirit in him that inspired the early disciples with the spirit of martyrdom for the salvation of the world.

When the ministry is filled with the spirit of Christ and clothed with the power and authority of the Holy Spirit, and the pew realizes that hearing the word of God should lead to consecrated Christian service the church will take on new life. Missions, church enterprises, institutions for the unfortunate, and education, will all receive a new impetus from the entire brotherhood, and great progress will be made in the growth and development of church in all branches of work.

Whenever selfishness displaces the spirit of Christ, and sin fills the consciousness of church membership, then there arises vain imaginations, divisions, strife, contention, and confusion. The flock is scattered, the church is divided, progress is impeded, men and women are arrayed against the enterprises of the Church and selfish ambition deludes and degrades the membership until its spiritual vision of a larger life of spiritual growth and denominational development is darkened, and all religious efforts are centered on selfish ends. Let Christ fill the heart and life of the ministry and laity, and of the church and its enterprises; let Christ be our ambition, our prayer, our song and our sermon, and He will crown our efforts and our life with glory and success and the church will march on to victory as an army with banners.

W. C. Wicker.

Elon College, N. C.

THE SUNDAY SCHOOL

HOW TO TEACH THE SUNDAY SCHOOL LESSON FOR DEC. 27.

A Few Suggestions.

Review Lesson.

By Way of Introduction. Teaching consists of three elements—instruction, testing and drill. The best teachers will aim to introduce all three elements into their teaching. It is clear that there can be no lecture method of teaching—to lecture is to inform, to instruct, but not to teach. If, as the easiest way out of a very difficult lesson, it has been your habit in the past to lecture on the review Sunday, I plead with you, dear fellow teacher, do not do this any more. There is abundant opportunity for incidental instruction in connection with your weekly teaching, your time of seed sowing; but the review is the harvest time, and who would sow seeds during the harvest time? Lecturing is never teaching—it certainly has no place on review Sunday. **Some Methods of Review Briefly Stated.**

I. The Method of a Written Examination. I would not use this method unless I had given a quarter's notice in advance and I would excuse those from taking it who objected with sufficient cause. I would grade their papers carefully and announce the marks attained to the class and return the papers with all corrections made. If you have never held an examination at the end of a quarter's work, I hope you will do so. It will show you whether your methods of teaching are good and whether your pupils are learning. It will do you and them good. I will give a few suggestive questions: Write an account of David's life from the time he brought the Ark to Jerusalem to his death; write an account of Solomon's life to the dedication of the temple; compare the characters of Absalom, Adonijah, David and Solomon; what did David accomplish for the Hebrew people; give the title, golden text, and one truth from each lesson of the quarter; give the circumstances attending the birth of Christ; tell the effects of drunkenness in Samaria.

II. The Method of the Lesson Review. If you adopt this method, you of course assigned last time a lesson to a pupil, expecting each to be prepared to tell in his own words the substance of the lessons assigned him, holding all responsible for the titles of the lessons and the golden texts. If your class is a large one, you might assign to one lesson I, to a second the intervening events between lesson I and II, to a third lesson II, and so on, so that each may have a part. If

any essential fact is omitted, bring it out by question or give it your self if the question fails to bring it out.

III. The Biographical Method. If you adopt this method, you no doubt assigned to individual pupils work ahead, or suggested last week; to one, David; to another, Absalom; to another, Adonijah; to others, Mephiboseth, Abiatha, Joab, Ahithophel, Shimei, Bath-sheba, Nathan, Isaiah, Uzzah, Obed-edom, Ziba, Solomon. Be sure that the truths from each life are brought out.

IV. The Geographical Method. If you adopt this method, which you might use in connection with the Biographical Method, you assigned work ahead as suggested last time: to one, Kirjath-Jearim (Baal of Judah); to another, Hebron; to another, Jerusalem; to another Mahanaim, Gibeon, Zion, Lodebar, Forest of Ephraim, Bethlehem. In this method, be sure to get facts about the places, but especially how they figure in the present quarter's work.

V. The Outline Method. If I used this method, I would put the outline on the board after the pupils came on class. I would proceed as follows: Who was king of Israel at the opening of this quarter, Mr. A? (Mr. A. will answer David.) Who was king at the close, Miss B? (Miss B. will answer, Solomon.)—I would then write on the board: I. Reign of David and II. Reign of Solomon, leaving space between them for the lessons under each. I would then ask another to give me the title of the first lesson, another its essential facts, another its golden text. I would then write, lesson I, under Reign of David, and so proceed in regard to the other lessons, omitting lesson IX and XII from the outline, since they break the chronological order and putting them below it. When the lesson closed the board will show the following result:

I. The Reign of David.

1. The Ark Brought to Jerusalem, Lesson I.
2. God's Promise to David. Lesson II.
3. David's Kindness to Jonathan's Son. Lesson III.
4. The Joy of Forgiveness. Lesson IV.
5. Absalom's Rebellion. Lesson V.
6. David's Grief for Absalom. Lesson VI.
7. The Lord Our Shepherd. Lesson VII.

II. The Reign of Solomon.

1. Solomon made King. Lesson VIII.
 2. Chooses Wisdom. Lesson X.
 3. Dedicates The Temple. Lesson XI.
- (Lesson IX is the Temperance lesson, Lesson XII is the Christmas lesson.)

VI. The Question Method. This method is always in order. If you adopt it,

so shape your questions that they will adequately test the knowledge of the pupils and bring out all the essential points.

VII. The Topic Method. This method can be skillfully employed with telling results in quarterly reviews—for it tests not only the pupil's knowledge, but their power of connected expression as well. Ask one pupil to recite on one topic, another on another, and so, all being expected to supply omissions.

VIII. The Lecture Method. Please do not use it. You are not a preacherette delivering a series of sermonettes on religious themes, but a teacher whose business it is to teach your pupils thoroughly the Word of God.

Assignments for Next Time. Ask one to compare the prefaces of Luke and the Acts; another to be prepared on Luke's account of the Ascension, Luke 24:46-53; a third to find where in the second chapter the promise of the eighth verse is made to apply to us also. If you think your class will do it, especially as it is the Christmas and New Year season, you might ask all of them to read the Gospel according to John and the Acts of the Apostles.

W. A. Harper.

Elon College, N. C.

THE SUNDAY SCHOOL FOR DEC. 20, 1903.

Christmas Lesson.

I. Kings 11:4-13, Luke 2:8-20.

Golden Text: For there is born to you this day in the city of David a Savior who is Christ the Lord, Luke 2:11.

In old times the death of a king was announced with a public cry "The king is dead" "Long live the king." This was meant to signify that there was no break in the life of the throne.

We may make the old time phrase the basis of our Christmas lesson "The king who failed and the king who conquered."

At some period of his brilliant reign Solomon's judgment became warped. He set his heart upon rivalry. His ambitions were personal rather than national, selfish rather than benevolent. He understood the world of his day and made alliance with it. He made alliance with other kings and was a gigantic polygamist. He was gradually made a patron of idolatry.

The biblical verdict regarding Solomon seems to be that he was sagacious, brilliant and enterprising but not well balanced. His pride and vanity blinded him.

He was the ripe fruit of the harem with no Nathan to interfere. Solomon had no use for Nathans.

Those splendid proverbs he used to

write. He knew all right, but was too busy.

It would be a dark picture to close the year's lessons, but we don't have to leave them here. "The king is dead, Long live the king." Let us turn to the new king. He is a son and successor of David and Solomon, but he never had any such earthly honor, or riches or palaces, as they. This king succeeded while Solomon failed.

What the rich and powerful kings of Israel failed to do for God's people and the world the little child who brought the first Christmas day accomplished. Solomon failed, but Jesus conquered.

Today only those conquer who are willing subjects of the Christmas King.

G. W. T.

SUNDAY SCHOOL AND MISSIONARY INSTITUTE.

The Eastern North Carolina Sunday School Convention in its annual session last July voted to devote the fifth Saturdays and Sundays to Sunday-school and Missionary Institutes.

On Sunday, Nov. 29, we met in our first session with Hayes' Chapel Christian church. The meeting was helpful and instructive all the way through, every speaker on the program being present and doing his subject justice so far as time would allow.

The following program was rendered:
10 a. m. Song service.

10:15 a. m. Scripture Lesson, J. Milton Banks, McCullers, N. C., was absent, Rev. J. L. Foster filling his place.

10:30 a. m. Address, The Importance of Teacher Training, Rev. A. T. Banks, McCullers, N. C.

11 a. m. The Junior Order United American Mechanics having set apart this day for their Anniversary sermon, joined us in the service, Rev. K. W. Hogan, Wake Forest, N. C., preaching an excellent and appropriate sermon.

12 m. Dinner.

1 p. m. Song Service, Ebenezer choir.

1:15 p. m. Address, "The Sunday School and Missions," Rev. W. G. Clements, Morrisville, N. C.

1:45 p. m. Address, "Our Sunday School Work and the Orphanage," Rev. J. L. Foster, Elon College, N. C.

2:15 p. m. Round Table, "Sunday School Management," Prof. S. M. Smith, Raleigh, N. C.

2:45 p. m. Report of Schools.

3:15 p. m. Address, "The Organization of Our Young People," Rev. L. F. Johnson, Raleigh, N. C.

On account of the lateness of the hour Bro. Johnson declined to speak.

The Baptist and Methodist brethren heartily joined us in the services.

We feel and trust that this session

meant much for our Sunday-schools and missions. This being the first of these institutes we hope to improve on them and do greater work the remainder of this year and the coming years.

A. T. Banks, Secy.

THE MISUSE OF SUNDAY.

"The present misuse of Sunday, if continued as it seems likely to be, can bring nothing but disaster," writes Rev. Charles F. Aked in Appleton's magazine for November. "As a matter of fact it is bringing disaster here and now. What we need is not the restoration of the ritual Sabbath, the Sabbath of our pious ancestors which did more to make religion hateful to the growing boy than all the Parables did to make it lovely. We must not foster the idea that one day belongs to God and six to ourselves. Yet a real Sabbath, a Sabbath diviner because human, is more needed today than ever before in the history of the world, and by us, perhaps, more than by any other people on earth. The eternal need remains, the need for rest and re-creation—re-creation, the making over again of mind and spirit—and for organized religious work and worship without which the soul droops and dies. It is the denial to ourselves of such divine renewal of the highest there is in us which threatens this country with calamity.

"There is no need for the Sunday paper. We should not go to Hell if we were not able to gobble up the latest divorces and murders, the latest scandal, and the dreary humor of the comic supplement, before getting out of bed in the morning. We might keep body and soul together even if we had no ticker talk between Saturday night and Monday morning. And so with the whole round of the frivolous, foolish, futile Sunday in which people are indulging. The automobile, the dinner party, whist, drive and bridge, and all the thousand and one dissipations of our modern Sunday represent the very quintessence of stupidity into which a passion for pleasure has plunged society. And they are fruitful of evil consequences. Nature is not to be outraged with impunity. Atrophy of what is highest and best within us is her revenge.

"We are living faster than men have ever lived before. Of no people on earth is this so true as of the American people. And the American, so keen, so restless, living in every hour with such an output of his irresistible vitality, is precisely the man who cannot do without a religion, without a faith and a hope and a love, in short without that which the Church and the ministry can alone sup-

ply. He may turn his back upon them if he will. But he will be the loser by it. His soul will shrivel up. As imperiously as the body claims exercise and food, as imperiously as the mind claims development and culture, nay, more imperiously than these, do the higher instincts of our nature claim their need of spiritual sustenance."

INTERNATIONAL GRADED LESSONS FOR THE SUNDAY SCHOOL.

The Twelfth Convention of the International Sunday School Association at Louisville, Ky., on June 20, 1908, authorized the International Sunday School Lesson Committee "to continue the preparation of a thoroughly graded course of lessons, which may be used by any Sunday-school which desires it, whether in whole or in part." In accordance with this authorization, a Subcommittee on Graded Lessons was appointed. This Subcommittee has been at work ever since the Louisville Convention, and it hopes to be able to issue to the publishers immediately after the holidays, the first year's lessons of the Beginners', the Primary, and the Junior Courses. These lessons will be issued for the use of the lesson writers and editors, who prepare the lesson helps and quarterlies. It is hoped that the work may be ready for the use of Sunday schools by Oct. 1, 1909.

Ira M. Price,

Sec. International S. S. Lesson Com.

—All United States troops who have been on duty in Cuba since the Spanish-American war are to be withdrawn, beginning Jan. 1, 1909. With the inauguration of President Gomez, Cuba becomes a free and independent people.

—The Children's Home Society of North Carolina, Wm. B. Streater, Supt., Greensboro, N. C., was chartered Nov. 13, 1903 to receive and provide for destitute, neglected, ill-treated and abandoned orphaned white children; to seek out suitable family homes for such children, etc. The Society in these five years has received over 300 such children and found homes for over 200, returned to relatives 30, and 20 have become self-supporting. The Society is doing a great charity work in the State, such as the orphanages do not undertake, and is preparing now to erect a building where children may be kept and cared for from the time they are found till they are placed in homes. The home is to be called "Joyland" and is to be built by popular subscription.

—Rev. W. T. Walters has been for some days in a good revival at Timber Ridge church, West Va.

THE CHRISTIAN SUN.

Founded 1844 by Elder Daniel W. Kerr.
Organ of the Southern Christian
Convention.

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Six Months75
Four Months50
Advertising rates given on application.

J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE BOOK.

The Bible has had such a wonderful way in the world that you may put it down that the mind has somehow gone wrong that does not love and cherish this Word. In the exceptional case when one does not like the Bible the trouble is sure to be, not with the Bible itself, but with the person. The reader, not the page read, is sure to be at fault. You may measure men and women by this standard: When they criticise the Bible they themselves are then in a critical condition, either mentally, spiritually or from ignorance.

This is said for the reason that the world's truly great thinkers, scholars and learners have given unstinted and unlimited praise to the Book. This page could be filled with their names and words. Speaking of the effect of this Book on a people's liberty, Horace Greeley said, "It is impossible to mentally or socially enslave a Bible-reading people." Froude, the immortal historian said, of the Book as literature, "The Bible, thoroughly understood, is a literature of itself—the rarest and richest in all departments of thought and imagination." This reminds one of United States Senator Beveridge's declaration that "There is more good reading in the Bible than in all the volumes of fiction, poetry and philosophy put together. Will you have poetry, adventure, politics, maxims, oratory? They are all here. You have here not only the development of the holy divine religion known to man, but you have easily the best reading to be found in all libraries."

Our very English tongue finds its best expressions, and best interpretation in this Book. President Butler of Colum-

bia University declares "Without the Bible, it is impossible to understand the literature of the English language from Chaucer to Browning." The Librarian to the British House of Lords declares "When young men ask me for advice in the formation of a prose style, I have no counsel for them except this: Read aloud a portion of the Old and another of the New Testament as often as you possibly can."

All this from men of letters about the Book as literature.

The millions of redeemed and saved men and women, who search the Scriptures, for in them are found the words of eternal life, are living testimony to the Book as a spiritual force, the very voice and word of God speaking in terms that cannot be mistaken—save by a mind that is biased, blinded or unbalanced.

ELON COLLEGE ENDOWMENT.

It is learned that President E. L. Moffitt is to begin a campaign, immediately after the Christmas holidays, to raise \$50,000.00 for Elon College. This amount, when raised, is to be invested as a fund with which to liquidate the bonded indebtedness of the College when the present bonds come to maturity, or as much of the amount as may be required for that purpose. These bonds, now outstanding, amount to \$35,000, and there is besides a deficit of about \$6,000. Further improvements at the College are necessary and much more than \$9,000 could be used to great advantage. The present income to the College can keep up current expenses, but for improvement and enlargement there must be gifts and contributions from without.

This then is the slogan with which President Moffitt is to go before the people: Fifty thousand dollars for Elon College in 1909!

That does not sound harsh. The figures do not seem large. They look possible: they sound well: they appear reasonable.

Seldom has a man had a better battle cry than this. There are grounds for battle here: there is a cause for effort, and a call to the field.

We are told that men, business men, sturdy, economic, sane men, like to invest their money where there are signs of success and progress: where the investment will be safe and the returns large. In all this broad land, and in all our good cause, no man can find a place where these conditions are more thoroughly and fully met than in Elon College. Every dollar spent here has been made to do the work of two, and of

three, spent in other similar institutions. Necessity drove to this, and careful, close economy made it possible. The writer's conviction is that Elon College can challenge successfully our whole broad land and country to point to one single place where so much work has been done with so little money as in building, equipping, and supporting, till this good day, our Elon College. From the beginning of this Institution till now sacrifice has been heaped on sacrifice, and love crowded into labor, so that the money invested has multiplied its power and the means contributed have increased in usefulness beyond computation. From its incipency the dollars planted here have been nurtured with careful hand, and the Lord has multiplied their might beyond the expectation of the most sanguine.

Safety of investment and largeness of returns! President Moffitt will need no mightier document with which to approach the people than his Treasurer's book in one hand, and an Elon College catalogue in the other. These two together reveal a history, and present an argument for gift and contribution, unparalleled in the annals of church enterprises, and more eloquent than any other plea that can be put.

Think of it: Three splendid brick buildings here, electric, heat and water plant, equipments and accommodations equal to the best, an institution of seventeen years' honorable history behind it, two hundred students attending it now, a faculty of thirteen men and women trained and qualified for their particular work, an endowment of thirty thousand dollars, and an equal standing with the very best colleges in all the broad land—reader tell me when and where and how did all this come? Heaven only knows. It came. It is here. It is present, but unbelievable.

Is any mortal man the poorer for it? Is any human being's purse the scantier because of it? Is any home the harder pressed in consequence of it? Nay, verily. But a great denomination is ten fold richer in purse and mind and heart because of it, and the world is better and hundreds have been equipped for time and eternity by its life, labors and results.

Dr. Moffitt will go to a people with a most noble plea, and for a most noble purpose. Will they turn to him a deaf ear? We do not believe it. Men and women who care do not act in such wise. And the people of the Christian church have learned to care, and are learning to care, thank God. Fifty thousand dollars for Elon College in 1909. That is reasonable; that is possible; and,

please God, it will be fact. We almost envy President Moffitt in the noble task that is to engage him, and the splendid call and cause that invite him. A good people will hear him gladly and willing hand will speed him to consummation of his toil.

SUFFOLK LETTER.

The Federal Council from start to finish was a succession of meetings of three a day full of earnest, prayerful, thoughtful interest. No time was wasted, no subject was lightly treated, no courtesy was omitted. An honest, straightforward, diligent search after best work, and best methods of work, seemed to characterize all the proceedings.

The Council has no authority over the Constituent bodies that compose it. It can only advise. It seeks to secure "larger combined influence in matters affecting the religious life and the moral and social condition of the people." It will attempt to prove the unity of the churches and to unite them in all great movements for social and moral reform. It will undertake the solution of problems that concern the whole of American society questions that cannot be solved by sections or small groups of zealous persons. The purpose is not to make one great denomination, but to make all denominations great by linking them together in great undertakings.

Sixteen great subjects presented by sixteen great committees and discussed in open Council brought out the thought and the purpose of a multitude of men from all sections of our great country and these finally crystalized into resolutions for unanimous adoption. There was no serious division on the final vote on any great proposition. Concession rather than contention was the rule in the meetings.

Home and Foreign Missions were considered from many standpoints, but co-operation and division of territory to prevent "overlapping and overlooking" was the essential point of agreement. It is considered a waste of means and energy for many denominations to maintain churches where one could do the work better. The denomination first on the ground or best suited to do the work is entitled to preference in small villages or other localities where population is too small to need or to maintain two organizations.

The deliverance on temperance was sane, strong, and broad in its purpose and expression. Total abstinence for the individual believer and the abolition of the saloon from the state was the heart of the deliverance. This was not

the vote of a few enthusiasts, but the deliberate agreement of a body representing more than half of the population of this great country. The leading minds of that great Council weighed the arguments and facts and then said by unanimous vote that the ideal Christian is a total abstainer from intoxicants, and the ideal state has no licensed saloon. With this expression from this great body the pulpit is justified in appealing to the Christian conscience and in trying to enlighten society as to duty on this subject. Temperance instruction and temperance position can no longer be charged with fanaticism, unless you charge that the wisest and the best are fanatics. Neither can one be counted on the losing side in this great issue because he stands for the abolition of the saloon from the state and for total abstinence from liquor as a beverage for the members of the church. This letter cannot go into the details of the discussion and the great men of the Council but has this to say, that the representatives from thirty-three denominations were unanimous in their vote on this subject.

W. W. Staley.

Elon College Notes.

Mr. A. L. Allen of Franklin, North Carolina, who has a daughter in the College, was a visitor in our town last week. He expressed himself as highly pleased with Elon and its work.

Dr. J. E. Lincoln of Lacy Springs Virginia, has been for a few days with his son Mr. A. L. Lincoln who has been and still is quite sick. At this writing Mr. Lincoln is somewhat improved and we trust will soon be in school again.

Mr. Ralph Coble of Liberty, N. C., a member of the Senior class, was called home last week on account of the death of his sister, a young lady of about sixteen years of age. She was a patient sufferer and a victim of the great white plague.

The class in the college Sunday-school taking the "Teacher Training Course" under Prof. Harper continues to grow in numbers and interest. It is encouraging to see our young people thoroughly preparing themselves for this line of Christian work.

College work for the Fall Term of 1908 is rapidly drawing to a close, December 15th being the last day of recitations and the 22nd the close of the term. The Spring Term begins Dec. 31st, 1908. The indications are that there will be quite a large number of new pupils to enter for the spring term. Dr. Moffitt and the professors are waging a very vigorous campaign with telling results,

by both correspondence and personal work.

This week we are in the midst of the mid-year examinations and of course are all hard at work. Most pupils are hopeful and are working with all their power for promotion. Some perhaps will fail to pass their work, while the great majority will make pass grades. The teacher's sympathy is almost without an exception, for the pupil who has worked diligently and persistently and yet has failed to make the required percentage.

The Pupil's Music Recital December 10th in Elon College Chapel was of the accustomed high type of music. Misses Wilson, Ramsey and Pitt have never prepared a poor program, and this one fully sustained the high reputation that the Department of Music enjoys. The audience was large and appreciative.

J. T. C.

NORFOLK LETTER.

Rev. W. H. Thompson attended the Christian Missionary Association at Spring Hill church Tuesday and Wednesday.

Rev. C. C. Ryan, who has been indisposed for several days, was not able to attend on that account. He has been confined to his bed a portion of the time the past week.

Rev. J. F. McConaga, Supt. of the Union Mission preached for him in the morning. Bro. Ryan conducted a funeral in the afternoon and preached at night.

Cleveland Barrett was scheduled to preach for Rev. M. L. Bryant at the Main St. church Sunday night.

Miss Susie Turpin has been heard from. She reached Ponce, after a pleasant voyage—no sea sickness. She was met there and entertained for a few days by our missionaries, Bro. and Sister D. P. Barrett. She reports them as doing a fine work there.

The committee of the various Sunday-schools are busy practicing for their Christmas entertainments.

J. W. Manning.

Dec. 14.

—Senator Bacon of Georgia has introduced a constitutional amendment in Congress to make the office of President devolve upon the Vice-President-elect in case of the death of the President-elect before his inauguration. This has been, and is, a gap in our succession law. If, for instance, President-elect Taft were to die before his inauguration, there is no provision whatever in our constitution as to who should succeed to the office. A Vice-President succeeds the President, but the constitution is silent as to a President-elect.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

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CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Total Reported Last Week \$2073.97
Monthly Dues.

Stella Presson \$1.10
 Sallie Matt Marshall20
 Mary Lee Williams 1.00
 Mary Lee Foster20
 James L. Foster, Jr.20

Monthly S. S. Offerings.

Suffolk, Va. 13.46
 Mrs. W. J. Baxter's Class 3.00
 Suffolk, Va.

Berea (Norfolk Co.) Va 3.93
 Catawba Springs, N. C. 1.63
 Union Grove, N. C. 1.00
 Durham, N. C. 5th Sun. 2.00

Thanksgiving Offerings.

Durham Church, N. C. ..9.63
 New Lebanon Church .. 13.20
 E. Va.
 Hayes Chapel Church, . 1.64
 Catawba Springs, N. C. 10.10
 A. L. Allen 1.00
 Franklinton, N. C.

River View Church, Ala. 4.05
 Sarem Church, N. C. .. 4.00
 Rosemont Church, Va. 5.15
 Lambert's Point, Va. .. 4.65
 Greensboro Church, .. 14.02
 Belew's Creek Public School,
 N. C. 3.23

Rev. J. W. Pinnix, Teacher
 Pleasant Hill Church .. 7.55
 Oak Level Church, N. C. 5.86
 Youngsville Church .. 4.43
 Mt. Pleasant Church O. 1.55
 Mt. Vernon Conf.

Chinese Christian S. S. 6.50
 First Christian Church, Boston, Mass.
 Beaver Center Church .. 2.20
 Erie Conf., Pa.

Hammond's Corner Ch. 1.00
 Erie Conf., O.
 Antioch Church 1.00
 E. O. Conf., O.
 Atwood Church 4.00
 Primary Class

Center Church 1.16

W. Ind. Conf.

Noble Church 2.00

E. Ind. Conf.

Amt. 47th week, 1908 \$134.64

Total \$2208.61.

Elon College, N. C., Dec. 9, 1908.

My Dear Children and Friends:

We present you this week as varied report as you have ever made. Offerings from Mass., westward to Illinois, and southward to Alabama; and from children, individuals, Sunday-schools, ehurehes, Amerieans and Chinese!

We are very grateful to the five ehildren reporting this week: the six Sunday-schools: the twenty-one ehurehes: and the Chinese Sunday-school of the First Christian Church, Boston. We feel proud of this, representing as it does eight states.

It was very kind of Mary Lee Williams to divide her Christmas money with our little girls. They shall have a nice Christmas. We deeply appreciate the offering coming from the Chinese Christian Sunday-school, Boston, Mass. We have read much of this school but never dreamed that we should receive money from them. Through Sister Sarah H. Barrett, treasurer, we extend our thanks to the school. We appreciate so much that seven of our Northern ehurehes make offerings this week. The sympathy and help of the Church at large will make our work very strong in few years. The prospect grows brighter as our Sunday-schools take up the plan of monthly offerings; and the churches more generally take the Annual Thanksgiving; and now that the individuals have begun to give \$5.00 per month, it really looks like progress. We are doing all possible to push the work in every department, and may the prospering hand of God be on the efforts and His blessings upon the good people who are doing so much to help us. Send in your offerings! Prove the Lord, that He will pour out a blessing, and give you success in life and happiness of soul. Now is the rich time to help the orphans when Thanksgiving and Christmas times are on—and you feel the happiness of a year spent in God's servies, and He has poured you out a blessing that has filled barn, purse, and soul! May His Providenees be ours.

Donations:

Bro. T. E. Brickhouse, Norfolk, Va., 1 box of Oranges. Thank you, Bro. Wish you could see our boys and girls as they enjoy them the juice on their lips and joy in their faees and happiness in their hearts.

Yours fondly,
 Uncle Jim.

Ivor, Va., Dec. 7, 1908.

Dear Unele Jim:

I will write and send my dime for this month. Christmas will soon be herè. Do you reekon Santa Claus will come to see a little girl like me?

Love to all,

Stella Presson.

I surely think he will, Stella. Look out for him!

Walnut Cove, N. C.

Dear Unele Jim:

It has been some time since I wrote. I am going to school and don't have time to write often. I like to go to school splendid. My teacher is my Aunt Mamie Flynt. I send my dimes for both November and Deeember.

Wishing you and all the eousins a merry Christmas and Happy New Year, I elose.

Lovingly,

Sallie Matt Marshall.

Dec. 8, 1908.

It does me good to hear children talk as this dear little girl does about her school. I know she will succeed.

Franklin, Va., Dec., 8, 1908.

Dear Unele Jim:

I am a little girl four years old and want to share my Christmas with the litde orphans, so I am sending you one dollar to buy toys for the two smallest girls. Wish they could help play with the toys Santa brings me.

Lovingly,

Mary Lee Williams.

It was very thoughtful of Mary Lee to remember our ehildren at this Christmas time. May you be blessed and those to whom you send your gift have a Merry Christmas.

—Abram Ruef, former politieal boss of San Franeiseo was eonvieted of bribery Dec. 10, after a sensational trial eovering in all 106 days.

—Congressman Godwin of N. C. has introduced a bill in Congress asking for the appropriation of \$100,000 for the relief of sufferers from the Cape Fear River floods last summer.

—President-eleet Taft is to call an extra session of Congress immediately upon his inauguration. He declares it to be his belief that Congress will then make an honest and thorough revision of the tariff.

—President-eleet Taft and the majority memgers of the Ways and Means Committee have agreed upon a free trade poliey between this country and the Philippines, the amount of sugar to be brought in being limited to 300,000 tons annually.

A NEW-TIME VIEW OF THE OLD-TIME RELIGION.

By Rev. James W. Lee, D. D.

The dying Buddha, before passing to his Nirvana, said to one of his disciples: "It may be, Ananda, that in some of you the thought may arise that the words of our teacher are ended. We have lost our master. But it is not thus. The truths and the rules of the order which I have taught and preached, let these be your teacher when I am gone."

The personality was to go away forever into the boundless, mindless, fearless Nirvana, but the truth taught was to remain to be the stay of the disciples amid the unrealities of the earthly shadows. Just before our Lord went away he said to his disciples: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Jesus said to his disciples when going away: "I will not leave you comfortless: I will come to you." Not what Christ taught was to be the stay of his people, but his own life was to be their stay and hope and support forever. Christ was to be the light, the ideal, the life, and the inspiration of humanity. He was God in the flesh, the propitiation for the sins of the world, and equipped with resources not only to redeem the race as fallen, but to complete it as created. This was his claim, and this (miracle of miracles!), after nineteen hundred years of storm and change and disintegration, we see he is making good. He justifies the highest hope for a better time of the consecrated hero, of the self-sacrificing missionary, and of the faithful worker in the submerged alleys of wickedness. He continues to open with the passing years depths of vision beneath the surface of every new day of trial and toil and prayer. He discloses vast mines of buried treasure for heart and spirit and imagination far down beneath the mountains of sorrow and affliction. He shows the devoted saint how to transform the hour of suffering into pigments to be used in painting pictures that glow with the light of heaven on the walls of the spirit. It requires serious and determined effort to detach one's self sufficiently from the standards of ordinary study and of ordinary life to recognize what a miracle, what a perpetually growing, universal wonder the Christ of history is. When we begin to measure with our limited faculties, even

in a partial way, what has come out of the life of a Babe who entered the world through Bethlehem, we can no longer find it hard to accept the beautiful and simple narrative of St. Luke concerning the birth of the Savior in the City of David.

That the angel of the Lord should come upon the shepherds, and that the glory of the Lord should have shone round about them as they watched their flocks in the fields around Bethlehem when Christ the Lord touched the planet in the flesh, is perfectly in keeping with the unprecedented phenomena which have accompanied his movements throughout his career. He has been breaking the general order of things from the beginning. He has been outraging our little, narrow, hard, and fixed methods of measurement from the first. We could never have made out of all our theologizing and philosophizing and logic-chopping the sort of programme such an unparalleled character as that of Christ would see proper to follow. All we can do is to recognize the majesty and Godlike sweep and fitness for humanity of the programme after Christ has forced its provisions upon a hard, unbelieving, and gainsaying world. The failure of the new theologians, therefore, to adjust their thought to the Virgin birth shows that they are looking at the wrong end of the Christian dispensation for the largest miracle connected with the character of Christ. The miracle at the near and present end of the Christian movement that we are forced to accept, whether we be saints or infidels, is so infinitely greater than the one at the beginning or the far end that this particular difficulty on the part of the new theologians indicates a want of mental comprehension and of spiritual insight. It is strange, however, that those of us who have not the slightest difficulty in accepting the Virgin birth, as we have been taught in God's Holy Word and in the doctrines of our Church, do not see that the great miracle of Christ is not in the manner of his coming into the world, but in the age-long and world-wide enterprise he inaugurated and has been conducting on the earth since he touched with his blessed feet the shores of time. If the accounts of the Virgin birth given by St. Matthew and St. Luke had been left out of God's Holy Word, leaving us the records of the coming into the world of Christ as given by St. Mark and St. John and the Epistles of St. Paul and the rest bearing on his life—his crucifixion, his resurrection, and his ascension—Christ, the Son of God, the Second Person in the Holy Trinity, and the Savior of the

world, would be just the same living, crucified, risen, ascended, triumphant Redeemer of humanity and consummator of the race of mankind that he is. This is said for the benefit of those who seem to think that if they can cut out some of the accompaniments of our Lord's appearance among men and get him reduced to the size of what they are pleased to esteem their wondrous reason, then, as a good man, they can accept him into the exacting precincts of their so-called modern thought. Christ does not ask men for their patronage, nor for the homage of their little intellects. He has not made his way in the world by the favor of scholars nor by the grace of philosophy nor by the good will of the self-constituted critics. He succeeds like the light—without him, black darkness envelops us. He succeeds like sound—without him, the ear cannot hear. He succeeds like fire—he keeps the universe warm. He succeeds like water—he keeps humanity refreshed. He succeeds like the sun—by shining. He succeeds like the truth—he holds mankind up till it consents to go his way. He succeeds like law—he is the only cut and well-paved highway through the earth's entangled wilderness. He was the interior Mediator of man as created before he became the exterior Mediator of man as a sinner. He was in the world before the world saw Him in the flesh. The world was made by Him before he appeared to remake it by redeeming it and reorganizing it. He tried to save men from the inside of themselves and failed before he appeared to save them from the outside and succeeded. He was the implicit Christ before he became the explicit Christ. He was in the depths of human experience stirring the conscience before he found expression in holiness giving triumph to life. He did not originate with sin. He was only brought to earth because of it, that he might rebuke it and save the world from it. He was working diffusedly in all men before he came to work directly upon them from the plain of history. He was at work as an impersonal energy throughout the consciousness of humanity before he appeared as an individual summing up what he had suffered since the first man sinned, and intimating what he must of necessity suffer before the redemption of the race should be accomplished. He was the desire of all nations before they knew what they wanted. He was the One in whom the higher nature of man subsisted before it pleased him to be made like unto his brethren, that he might lead them back to his Father and their Father. As the Logos out of the

flesh he was indented with the inner nature of man before he felt impelled by the fact of sin to become the Logos in the flesh. He was the representative of the humanity in God before he appeared to represent the divinity in man. He was human in all eternity before he individualized his eternal humanity in time. He was the Archetype of man in heaven before he became the throbbing, suffering, self-sacrificing Pattern and Savior of man on earth. The life he began to live on earth was not new to him—it was the conditions under which he lived it that were new.

To say that Christ is divine, but that man is too, is like saying that the sun gives light, but that a candle does too. It is true that the candle in giving light sheds it by the same principles the sun follows in flooding the world with it, but every school-boy knows that the candle would be as innocent of illumination as midnight but for the supply it receives from the sun. To say that Christ is divine, but that man is too, is like saying that Watt's mind took the form of a steam engine, but that iron if it were human does too, when everybody ought to know that but for Watt's mind there would have been no steam engine and no animated metal taking the form of one. Man is constitutionally divine after the same fashion that Christ is, but only because he received his constitution from Christ; and he is actually and practically divine only as he, moment by moment, receives into his divine constitution the inflowing and infilling, crucified, risen, and ascended life of the Son of God. Without Christ, he would not have been created divine; and without the crucified Christ making him free from the law of sin and death and enabling him to walk after the Spirit, he could not for one moment live the divine life. The want of clearness of thought in the direction of seeing the difference between the sense in which man is divine and in which Christ is divine is bringing confusion and theological chaos to many minds. It all comes from the habit of many to begin their thinking of Christ at Bethlehem instead of at creation. It is impossible to work out the problems that hang about the self and the world and God, the final element of all religion and all philosophy and all existence, without beginning our study at the source of things. Christ is either the Son of God and the Mediator of the universe and the Superintendent of all worlds and the Creator and Redeemer of humanity and in possession of the keys of hell and death, or else he is a poor, impotent, dying, grave-arrested, and tomb-bound mortal like the rest of us. And if

Christ be not risen, then is our preaching vain, our doctrines are vain, our hymns are vain, we are all in our sins, all who have fallen asleep in Christ are perished, and of all men we are most miserable. Then let us call the missionaries from the fields and the children from the Sunday-schools and the mothers from their prayers and adjust ourselves to the hard, cold fact that life is a vapor, that truth is an illusion, that God is a myth, that Christ is a deceived dreamer, and that death is the end of all.

O threats of Hell and hopes of Paradise!
One thing at least is certain—This life
flies;

One thing is certain and the rest is Lies;

Then, in view of our fleeting eldhood, instead of our eternal divine manhood, let us close our hectic-flushed hymn by letting our voices vibrate to the music of another of Omar Khayyam's verses:

Some for the Glories of This World;
and some

Sigh for the Prophet's Paradise to
come;

Ah, take the Cash, and let the Credit
go.

Nor heed the rumble of a distant Drum!

It is exceedingly kind and considerate of those who have puckered their conception of Christ to the dimensions of a mere man to say of him that he is the best of the race. That shows their hearts to be better than their heads. If there is any one thing to make the mind weary and the heart beat with pity, however, it is to see a representative of modern thought stand in one of our pulpits Christ-built, and in the face of a civilization Christ-made, and surrounded by undulations of the atmosphere set to vibrating by hymns Christ-inspired, and attempt to take from under the Son of Man and the Son of God the facts by which he has revolutionized the world. How any human being called to preach the gospel can fail to be awed into the deepest reverence and magnetized into the most rapt devotion by the world-wide and humanity-deep outgoing of Christ, the Lord's crucified, risen, and ascended life, can be understood only by measuring with a longer fathoming line than ever used before the abysmal undercurrents of human conceit. Christ has lifted, Richter said, empires from their hinges and changed the stream of history. To tear Christ's name from the world, Renan said, were to shake it to its foundations. But for Christ, Lecky said, there would be no Western civilization. The Christian religion, Augustine said, existed among the ancients and, in fact, was with the

human from the very beginning. Barbarian and Greek philosophy, Dionysus said, were but fragments torn from the theology of the Eternal Word. Christ was the hidden treasure of every human soul, William Law said, born as a seed of the Word in the birth of the soul, inured under flesh and blood.

The acknowledgement of God in Christ, Accepted by the reason, solves for thee All questions in the earth and out of it, Browning said. Christ is the Word, Justin Martyr said, of whom every race of men were partakers.

Though truths in manhood darkly join,
Deep-seated in our mystic frame,

We yield all the blessing to the Name
Of Him that made them current coin,
Tennyson said. The beauty of Christ has taken form in all the temples of faith, in all the visions of the great painters, in all the orations of the great masters, and in all the hymns of devotion. To apologize for him, to make allowances for him in our little, self-devised, new theologies, is as much out of place and out of taste as would be the attempt of an artist to sit in judgment on the reality of the beauty that made him. The thing for the artist to do is to arrange the pigments and combine the notes so as to let out the beauty in color and the harmony in music to the eyes and ears of the people. Instead of explaining Christ away, the preacher should in prayer find the words which mediate Christ to the hungry, sin-burdened multitudes. He will accomplish that whereunto he is sent if the poor little theologian does not arrest him in the reticulations of his finespun argument against miracles which Christ performed but rarely, and never would have performed at all, perhaps, had it not been for the hard and stupid and sense-enmeshed multitudes that gathered about him. Christ did not come into the world to dazzle and amaze the eyes of sense, but to introduce himself as the kingdom of God, not in meat and drink, but in righteousness and peace and joy in the Holy Ghost. There never was a time when it was more necessary than at the present time for ministers of the gospel to cease to be children tossed to and fro, and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive. It is a time of transition, perhaps in a wider and deeper sense than during any period since the first and second centuries, when the new truth was contending hand to hand with paganism. Our people are dying for the lack of all-round truth as it is in Jesus Christ. It is absolutely necessary for us who are preachers to get down in the depths of our souls the con-

viction and the spirit of conquerors, the only position and the only spirit by which we can cope with the situation that confronts us. We need to feel that God is speaking to us to-day through Christ just as much as ever in any past age of the world he spake through his Son. The facts of the gospel are eternal and immutable. They cannot be added to or taken from; but it is time we were seeing that all history and all science and all philosophy and all movements in politics, commerce, and enterprise constitute together but a commentary upon the facts.

We search the world for truth, we cull
The good, the true, the beautiful
From graven stone and written scroll,
From all old flower fields of the soul,
And weary seekers of the best:
We come back laden from the quest,
To find that all the sages said
Is in a book our mothers read."
—Nashville Christian Advocate.

Wakefield, Va. Notes.

On the morning of Nov. 26, we received a box of groceries from our beloved people of Dendron Christian Church. The box contained sugar, coffee, flour, meat, rice, canned and dried fruit, baking powders, preserves and soap. All of these things were much appreciated and we assure the people of Dendron that we accepted their Thanksgiving offering as coming from our much interested friends. On the same day Bro. John Harris brought my horse a load of feed, so the horse was glad, the children sang and we thought of the kind people of this country. We are enjoying our work in the South and feel at home once more. I have taken the Thanksgiving offering at Dendron, Wakefield and New Lebanon, and these churches have done well. My other churches will respond later to this call.

Our new church building at Wakefield is now raised and we hope to see it completed some time in early spring. Our membership here is small but they are doing what they can. We were glad to have with us Rev. M. L. Bryant, Rev. R. H. Peel, Bro. David McClenny, and Bro. O. W. Johnson. These brethren had attended the Missionary Association and were on their way back to their home. Come again, brethren.

C. C. Jones.

—"Bleeding Kansas" bleeds no more, but laughs now, with a light heart and a heavy pocket. Her farm and live stock products are reported worth \$11,000,000 more this year than last. Not much pain in that.

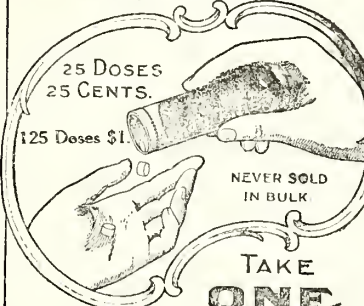
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DIED.**Clem.**

Noah Jacob, son of Samuel and Elizabeth Clem was born Sept. 28, 1907, and departed this life Nov. 4, 1908, at the age of one year, one month and six days. Little Noah has gone to beckon father and mother heavenward.

The funeral was preached at Dry Run Dec. 5, by the writer.

A. W. Andes.

Munch.

Addison Munch was born March 6th, 1822 and died Nov. 23, 1908, aged 86 years, 8 months and 17 days.

In the death of Bro Munch the church at Dry Run, Shenandoah county, has lost one of its most loyal and faithful members. For more than thirty years he had been a member of the church at that place, and for a number of years served the church as clerk. He was one of the pillars of the church and now that he is gone he will be sadly missed.

Bro. Munch was born in the community and spent almost his entire life there. For about 40 years he engaged in merchandising, but retired from business about twelve years ago on account of the infirmities of old age. He was thrice married and is survived by his last wife, three children, and sixteen grandchildren. He bore a high reputation as a good and honest man, and was loved and respected by all who knew him.

Funeral by the writer.

A. W. Andes.

Wall.

C. P. Wall died Oct. 29, 1908 at the home of his daughter, Mrs. Ada Bray, Virgilina, Va., in the 61st year of his age. He was born in the community of Virgilina and spent his life there. No man had stronger friends than he. His father, Geo. Wall, was well known in the middle part of the century. His mother was Miss Elizabeth Tuck, a member of the widely known Tuck family that settled and developed a portion of southern Va. At the age of twenty-one he married Miss Maria Tuck, the youngest daughter of Nathan and Drurion Tuck. They lived together but a few years till her death. She left two girls, Victoria and Ida. The former died at the age of twenty-one years and the latter is Mrs. W. P. Bray with whom he spent the last days of his life. In 1874 Mr. Wall married Miss E. J. Elliott, the only daughter of R. L. and Elizabeth Elliott. They lived together twenty-one years when she was taken from him, leaving seven children, two having died,

one unnamed infant and the other, Le-lia, died when twenty-three months old. The other children are Willie, Charles, George, Pennie, Josie, Emma and Susie. Josie is now Mrs. Carroll of Portsmouth, Va. Willie died at the age of twenty-four.

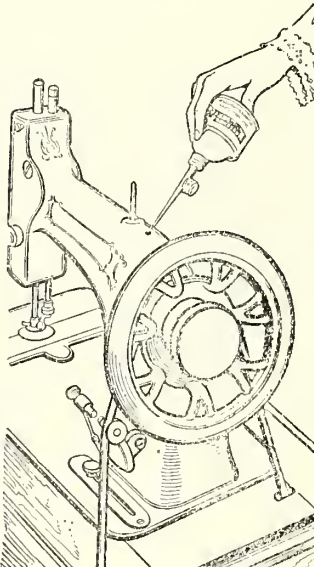
Brother Wall for many years had been a member of Union Christian church. He loved his church, was sacrificing and loyal to the same. During the years I was his pastor he was a great help to me. We talked freely together concerning the welfare of the church. He believed in conferring with and helping his preacher by keeping him acquainted with every condition of the church. In his church

relations there was the same loyalty that characterized him in secular affairs. He also firmly believed in the church being supported and gave liberally of his means toward the same. In his death the writer feels a personal loss. I visited him in his sickness. He expressed a willingness to die and a hope of entering into rest from the painful sufferings of months.

To the family we extend the sympathy of a friend and pastor and pray that each may so live here that there will be a reunion in the better world.

C. E. Newman.

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HOW IT WAS DONE.

You may want to know what was done any way. If so, just read on and see how the good people of Berea have a way of making the hearts of their pastor and his family glad. On Friday afternoon, Dec. 11, 1908, while this scribe was nursing a carbunkle to which the surgeon's knife had been applied the night before, it was said, "A wagon stands outside." Soon in came Bro. C. M. Pritchett, representing the members and some friends of Berea Christian church, and asked to be allowed access to the pantry. This scribe could not leave his room, but Mrs. Peel soon returned and related that sugar, coffee, hams, chickens, cocoanuts, jelly, flour, apples, canned goods, corn, confectionaries, etc. had been unloaded. Her face was wreathed in smiles, and as the children returned from school, they said, "They have pounded us this time."

To say that we were glad and thankful, is a poor way of expressing ourselves. When compared with the pain of a carbunkle, it is an oasis in a desert, a balm laden breeze on a stormy night, as violets peeping up from the snow.

We return our thanks, pray the Lord's blessings upon the donors. We shall desire to be a more faithful pastor of this people, and will keep this expression of their love and esteem emblazoned on memory's page.

C. C. Peel and Family.

DISHONESTY BEGINS AT HOME.

The crying sin of the day is dishonesty. One hears so much of it in public life; but as we have said before, there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this living had any true foundation in any hearty desire for any desirable things, there would be more hope of amendment. But when one comes to see what things ill-gotten gains are spent upon, the outlook is a sad one. Dress, display, amusement, costly things bought just because they are costly; wealth won evilly, merely that it may be wasted foolishly; these are the signs of a time which is not a pleasant time to contemplate.

If a man loves any one thing, say rare books, or objects of art of any kind, or music, or science, so well that for the sake of the one thing in which he would be rich, he is willing to be poor in everything else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have

a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because, like pampered children, they must needs cry for whatsoever they see just out of their reach, for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs.

And the beginning of this self-discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever cannot be fitly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasures. To get whatever it craves as soon as it asks for it, is the worst training a child can have.—(Churchman.)

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1:54 6:24	McCullers	7:52 3:03
2:11 6:59	Willow Sp'gs	7:37 2:45
2:23 7:14	Varina	7:27 2:34
2:35 7:26	Fuquay Sp'gs	7:19 2:25
2:55 7:45	Kipling	7:00 2:05
3:15 8:05	Lillington	6:41 1:44
3:41 8:28	Linden	6:15 1:17
4:30 9:15	Fayetteville	5:30 12:30

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